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Whether this be an accurate description of a "pacifist" or no, the honest supporters of our Government in its tremendous enterprise of establishing democracy supreme over autocracy must find a new name, for to be ill-named is to be half-hung.

And there ought to be a decent name for the man who insists that the few should cease to have the power to involve the world in war for the sake of their private interests or ambitions. Somehow the men and women who are opposed to the malevolent influences of secret diplomacy, who are first, last, and always opposed to those methods which foment suspicions, envies, hatreds, fears, and conquests, who are willing to sacrifice themselves to the last full measure that institutions of justice may close forever the temples of Janus, who are going forth to give their all in behalf of a more rational world,—such men should have a name which carries in it no implications of cowardice, treason, or unreason.

A good name is rather to be chosen than great riches. We have no right to call these people knaves, for the things they pursue are the things pursued by Lloyd George, Mr. Asquith, Sir Edward Grey, M. Briand, Woodrow Wilson, Kerensky, and all other democrats. They are not selfish. Many of them are sacrificing to the limit. They are not unpatriotic, because they are unstintingly supporting their governments. They are not fools, unless the best writers and thinkers of all times have been fools. They deserve a fair name, for a good name is better than precious ointment. What shall it be?

CHARACTER EDUCATION IN OUR PUBLIC SCHOOLS

WAR accomplishes one desirable thing: it arouses men to think. Where men think, undesirable conditions are discovered and remedies sought. Where great reforms are wished for, thinking men turn instinctively toward the church or toward the school—in largest numbers toward the school. As the twig is bent, the tree's inclined, to change social ills of wide extent we must begin with the child, say the men of vision. So, naturally, we find the educators turning again in these latter days to character education of boys and girls as the necessary first steps toward a more ordered and rational world. The present lamentable situation has inevitably aroused a new interest in the various problems involved in character education. And this is well.

Old and fundamental questions are becoming new again. Any adequate survey of any portion of the field of public education would, it will be agreed, be essentially clear in at least three particulars: It would state and clarify the fundamental purposes back of the enter-

prise; it would plan in the most rational way possible what should be taught in order to bring these purposes to pass; and, finally, it would set forth the right methods to be pursued in teaching such subject-matter. These are, of course, vital phases in any inclusive investigation of any problem of public education. And so men are asking again, Why do advancing nations commit themselves with such increasing faith, often with seeming desperation, to the policy of public education? Why do men and women enter the teacher's field, give their all to the schools, live, survive, and perish in the name of education? Why is so much laborious attention paid to courses of study? And how shall we go about the business of realizing the aims thus understood and pursued? The war has revitalized these questions.

Superficially the answer to these questions seems easy. It is generally agreed that the schools exist to advance personality. Whatever contributes to the enlargement and enrichment of one's personality, we say, is educational. Therefore our questions seem to be answered at the outset, and little more left to be said. But as we examine the word personality, difficulties appear. To say what we mean by personality is not easy. That which we call personality in others we find to be elusive and far from definite. Because of personality we see men with little talent or equipment, as we ordinarily use these words, often distancing men seemingly far better "fitted." We may call it subtle charm, affability, frankness, sincerity, power to get ahead. Whatever it is, we find it often outranking information and technique, and an attribute even of unlettered persons. It seems to thrive in, and, indeed, to irradiate an atmosphere of industry, open-mindedness, self-confidence without conceit, initiative, willingness, imagination, humor, reverence for the unknown. Whatever it is, men often seem to be successful, not so much because of what they know as because of what they possess of these aptitudes which we summarize as personality. Lacking personality of these high qualities, men fight and fail.

Many, if not most, of these qualities which enter into personality are undoubtedly born of the blood. Health, sometimes disease, some subtle factor of variation working out through the law of heredity may be at the heart of it. But we are forced to believe that personality, whatever it may mean, is also acquired. One's personality takes no little bent and color from one's environment and from an acquaintance with principles. An acquaintance with the laws of morality should, and probably does contribute its share to what we call personality. Our own view is that one's personality depends very much upon one's familiarity, implicit or explicit, with the great ethical beliefs and endeavors of men. The content of knowledge is ethical. At least, knowl-

edge not ethical in content has little value. Personality of a desirable sort is a virtue and an asset—a very attractive thing. It springs from blood, and contacts, and basic faiths. When asked, Why does the race sacrifice, as it does, for the education of its children? one wishes to cease "playing hide the thimble" with the answer, and to state it concisely and with great clearness, and one adopts the gnomic text from Herbart, that "*The main business of education is the ethical revelation of the universe.*"

What has happened in the world since August 1, 1914, should be a sufficient demonstration of the fact that, among the other things which have failed, the old "keep still" and "obey" school has failed. If the world is to be made safe for democracies, children must now be socialized up to that plane. National interests, expanding ideals of what it means to live, justice, require that we shall begin all over again that the children of this generation may learn what is right and do it, what is true and live it. The foundations of States have been shaken ominously because of differences in moral outlook and character norms. The time will soon be at hand not only for recuperation, but for vital readjustments in our personal, social, industrial, and governmental standards, for the responsibilities of the coming generations are manifolded infinitely by the sins and shortcomings of this. War came to an unwilling world because certain nations systematically fomented suspicions, envies, fears, hatreds, and other immoral qualities. The character education of the boys and girls of this generation is the supreme challenge to the creative intelligence of today.

Such a business requires three things: Teachers must discover, tabulate, and apply for themselves the great principles known to buttress hopeful social institutions; childhood morality must be objectively examined, and codes of conduct must be devised, that boys and girls may be the more easily led along the ways that preserve and develop life and happiness including the realization of worthy ideals; finally, all the best in the art of teaching must be brought to the service of the undertaking. The fit teacher, the thing to be done, the best way of doing the thing—these are the three elements to be discovered and brought together by the schools for the safety and happiness of ourselves and our posterity.

Sensing the great importance of character education as a means of national conservation, President Wilson has called upon the United States Bureau of Education to frame in the light of our present need a course in practical or applied patriotism. Text-books with fresh material and points of view in the field of character education are appearing with increasing abundance. The

National Institution for Moral Instruction, with headquarters in Washington, is about to issue a "Morality Code" selected from a number submitted last year in competition for the five thousand dollars offered by the Institution. This Institution is now offering twenty thousand dollars reward for the "Best Method of Character Education in the Public Schools." The Bureau of Naturalization of the Department of Labor is increasing its well known activities in behalf of an intelligent citizenship for the adult alien student body in the schools of nearly two thousand towns and cities of our land. These are hopeful signs. They are not attempts simply to return to the old moral philosophies of the last century. They are not put forth either as a defense or an expression of the purely descriptive sciences. They represent no merely academic interest in "applied sociology." They do not partake in any sense of the charlatanry of books on "decorum." The attempt is to get at that truth which will quicken the moral sense, the personalities of young people, inspire them to deeds which we all recognize as right to be done, clear the path of duty, reform notions concerning human activities now known to be mistaken and ill directed, and which will result in a wider and deeper participation in the things of true democracy. Somehow, it is felt, human beings will in these ways succeed yet in enthroning mind in its proper place above force, and find the true tests of hope, of progress, and of happiness in realms about which, when they are understood, there is essential agreement. In *Casa Guidi's Windows* are these lines:

"Children use the fist
Until they are of age to use the brain."

If this age is ever to be reached in fact, if the fist is to be controlled by the brain indeed, it will follow the long wake of that public education which effectively moulds and directs the characters, the personalities of boys and girls to that end.

BACK-FIRING THE AGITATORS

THE President has appointed Colonel E. M. House to investigate the facts pertinent to our international relations. So much has been said to the effect that the Colonel's mission has no relation to an early peace that the importance of the appointment seems for the most part to have been overlooked. Manifestly if we are to conserve the moral unity of the American people they cannot long be kept in the dark by any failure to inform them, by any studied purpose to keep them ignorant. If we are to avoid what *The New Republic* calls the "intolerance, unreason, and hysteria of the trivial peoples that have deservedly gone down to defeat," the